The MISSIONARY HERALD

NEW CHINA

September 1933

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Organized 1810; Incorporated 1812, Massachusetts

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Our September Issue

has much of China in it: note its cover of laughing Chinese boys and girls and its frontispiece of pictures of some of the personnel of Yenching University in Peiping; the thoughtful article by Dr. T. Z. Koo, now doing much writing and speaking in China, with his home in Peiping; the character sketch of a faithful Chinese pastor by his friend, Robert McClure of the Shaowu Mission; a testimony to beauty of character of one of the missionary pioneers in North China; the story by Hugh Hubbard of Paotingfu; last, but most important, the Message sent by the General Secretary of the National Christian Council of China, Dr. Ch'eng. It was adopted at the Biennial Meeting of that Council, which he describes as "marked by a frank and courageous consideration of the present critical situation, national and international, and a determination to go forward in the strength of the ever-present Lord in Whom is all sufficiency."

Mr. Cross needs no introduction as Regional Secretary of the Commission on Missions; nor Miss Uline, Project Secretary of the Board; nor Miss Welcher, who has described at various meetings the trip to the Orient of herself and her sister.

We would draw attention to the program of the Regional Meeting in Pittsfield, Mass., urge our readers to attend it, and assure them that they will find enjoyment and inspiration there.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXIX **SEPTEMBER, 1933** **No. 9**

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL
Assistant Editor, GRACE H. KNAPP
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Publishing Agent, *Missionary Herald,* HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

More "New China" at Yenching University

Left: Part of a Faculty Procession.

Right: The new Dean of the College for Women, Miss Ssu-t'u.

She studied at the University of California, had two years of graduate study at the University of Michigan, and taught at Nankai University, Tientsin.

Chancellor Wu and Professor Tung Keng.

Faculty Division of Yenching Christian Fellowship.

Tennis Courts of the College for Women.

Miss Wu Sung Chen and Chang Hung Chen, Home Economics Department.

Says the new Dean: "One thing is clear—Yenching stands for some of the finest ideals now current in this country of ours, with Dr. Stuart and Chancellor Wu at the head, a staff of well-trained men and women around them dispensing knowledge and giving spiritual and moral background to the institution. Our 800 or so young men and women are energetic, alert, ambitious, full of the spirit of the times, and very responsive to efforts toward development."

China and Communism

By T. Z. KOO

DURING my last visit in the United States, one of the questions most frequently asked of me was "Will Communism succeed in China?" or "Will China turn communist?" Now that diplomatic relations between China and Russia have been resumed, this is not an inopportune time to take stock of the communistic influence in our country.

First of all, it is desirable to know just what people mean when the term "Communism" is used. In China, the term has four connotations. All radicals and those "agin" the government are often indiscriminately dubbed "reds or communists." Then the term is sometimes used to mean the red "terrorism" of murder and destruction which is so often characteristic of a communistic upheaval, especially in its earlier stages. A third connotation is the Marxian philosophy and theory of economic organization of human society. Lastly, the term is also used loosely to indicate the communistic experiment and achievements in Soviet Russia, especially in the so-called "Five Year Plan."

The Third and Fourth Connotations

The first of these four connotations we may dismiss at once as being irrelevant. We shall pass over the second with the remark that, thus far, terrorism has seemed to be a part of the communistic program in China and that it is this element which has made the Communistic Party so much hated by the average Chinese. But communism in the third and fourth aspects deserves our closer study. In these aspects, the following points are generally comprehended in the term:

1. Economic determinism. 2. The elevation of the worker through the inculcation of class consciousness. 3. The control and regulation of means of production for use, thus eliminating the private profit motive.

4. Government in the interest of the mass rather than a small privileged class.

5. A planned economic program of development for the whole nation graduated over a period of years, like the Five Year Plan of Russia. 6. The intensive application of scientific knowledge and processes to a carefully planned national program of reconstruction.

Now we are ready to ask what are the chances of success or failure in China of a communism which embraces the points just enumerated above?

The best way of answering this question is, perhaps, to try and discover those factors in the general situation in China which will either favor or retard the growth of a communism of the kind just described. Let us take the favorable factors first.

Factors Favoring the Growth of Communism

The first of these is to be found in the economic life of China. As a nation predominantly agricultural we are face to face today with the growing disintegration of our rural economic system which is steadily reducing a large portion of our rural population to a life of hopeless penury. This in turn is driving many rural workers into the cities as job-hunters thereby creating in the cities a condition of congestion and unrest. Such a situation throws both the village and town open to the communists. If our government cannot find a way out of this rural economic problem in the near future, then, to many people, communism will seem to be the only alternative. In my opinion, this is the strongest factor in the general situation which favors the growth of communism in China.

A second factor favoring the growth of communism in China is the rule of war lords. Since the Revolution of 1911, military leaders have lived off the land and misgoverned it by usurping the authority of the civil arm of the government. This mis-government has taken largely the form of over-taxation and inadequate protection of life and property against banditry. Again,

unless something is done in this situation, to many, communism will seem to be the lesser evil of the two.

A third factor in favor of the growth of communism in China is that in our intellectual life we had long been familiar with the idea of communal organization and the equalization of property, particularly land. Several communistic experiments were recorded in Chinese history at various times. It is, therefore, not surprising that communistic ideas have had a ready entry into student circles in China today.

A fourth factor in favor of the growth of communism in China lies in the international situation, particularly in the aggressive pressure from Japan. Her military aggression against China in Manchuria is not only useless in checking the infiltration of communism from Russia but creates the very opportunity desired by the latter by throwing the Chinese into Russian arms. For, by contrast, the Russian policy in the Far East must appear quite innocuous as compared with the terrible things which the Japanese militarists have been doing to our land and people in Manchuria. This has already borne fruit in the recent resumption of diplomatic relations between China and Russia, suspended since 1929.

Russian Resolutions Regarding China

That Russia is not blind to the opportunities created for her by Japan's invasion of Manchuria can be seen in the resolutions regarding China adopted in Moscow in October last. These resolutions are:

(A) Communists should join anti-Japanese and other Chinese patriotic organizations so as to carry on their communistic activities under the cloak of patriotic work.

(B) Communists should extend their activities into the ranks of the Chinese volunteers fighting in Manchuria, so as to win them over to communism.

(C) Communistic labor organizations should send their members to join other public organizations and seek to dominate these from within.

(D) Extend and strengthen the existing Soviet areas in Central China.

(E) Reorganize and improve the present government in these Soviet areas.

(F) Overthrow the rule of the Kuomintang in China.

You will see that the first two resolutions were the direct products of the Sino-Japanese situation. You may, perhaps, still remember the recent offer of the red army leaders, Chu Teh and Mao Tsu Tung, to lead their forces against Japan if the Central Government armies will abandon the campaign now being waged against them in Central China. How faithfully the Moscow resolutions are reflected by the communists in China!

Now let us turn to consider those factors in the general situation which are unfavorable to the success of communism in China. I shall mention four of these.

Factors Unfavorable to Success of Communism in China

(A) The social-ethical code of China, developed over a period of nearly two thousand years, exalts virtues such as filial piety, respect for age and learning, chastity and obedience in women, and emphasizes tolerance and benevolence in the mutual relations between man and man and propriety for all classes. I seem to be reciting here the entire ethical code of my people. I do so only because I want you to see how utterly alien to the spirit and moral sense of the Chinese people is the present program of the Chinese Communistic Party, especially in its radicalism in social ethics and its terrorism in practical politics. When the communists murder and loot in the name of communism and show their contempt for China's traditional ethical code by preaching against filial piety and practicing free love among themselves, they are butting their heads against a stone wall. The strongest bulwark against communism in China is not political and military suppression but that sense of decency and propriety so strongly ingrained in us through twenty centuries of ethical training. Unless communism radically changes its method and program in China, this is the rock on which it will eventually break itself.

(B) The Communistic Party in China as an organized movement has been in existence since 1920. In organization and program it is perhaps the most compact and efficient political party in existence. But the communistic movement is essentially a mass movement and as such requires a new type of leadership as well as following. Both these elements are absent in the general situation in China. The Communist Party here is dealing with an undisciplined mass with an untrained leadership. Such a combination of handicaps is enough to cripple even a popular political movement and the communistic movement in China has already outlived its days of popularity (1923–27).

(C) The close connection of the Chinese Communistic Party with the Third Internationale is another factor against its success in this country. The Communistic Party's program for China is hatched in Moscow. Its policies are determined in Russia. When national feeling is so strong in China at this moment, any political party which takes orders from an extra-national source is bound to be working under a serious handicap. Furthermore, no matter how good Russian communism may be in its own country, it could not be transplanted into China bodily without modifications.

(D) Ever since 1927, the Communistic Party has been torn by a series of violent internal dissensions. These have seriously affected the strength of the party and they show no sign of abatement.

Present Status of the Communistic Movement

Now a word about the present status of the communistic movement. For some reason which I do not understand, the impression has gone abroad that China is riddled with communism. Let me recount here for you my own observations on this point since my return last November.

Firstly, the communistic influences in the schools and colleges have noticeably declined as compared with, say, three years ago. While they are still sufficient in numbers to cause disturbances in student meetings, they have definitely lost their leadership in this field. Sickened by their constant destructive and negative activities in the schools, the student body in general has repudiated the communists and the situation in most schools is characterized by an attitude of non-coöperation towards students who are known to have "color."

Secondly, the so-called Soviet areas in China have been steadily on the decline. Hunan, known in the years 1925–28 as the stronghold of the communists, has been free of organized communism for the last two years. General Chiang has just cleared off the Soviet areas in Hupeh through his last campaign completed about a month ago. Another campaign is just beginning against the communist forces in Kiangsi. As these campaigns are not only military but also economic in nature, they are more thoroughgoing than the former attempts to crush the communists. The Central Government has ample military resources to break the threat of organized communistic forces. These are now supplemented by a program of economic rehabilitation of the areas formerly occupied by Soviet units.

Thirdly, during the last years, the Communistic Party has been breaking up internally. Some of their most important leaders have turned back upon the party and are coöperating with the Government agents in rounding up their own members. This has led to the discovery and breakup of many of their secret headquarters scattered all over the country and to the apprehension and demise of some of their most important leaders. Whether the Communistic Party will ever recover from this serious blow is quite open to doubt. I think for some time to come, the communistic movement will degenerate into the status of the "Liu Kou" or roving bandits.

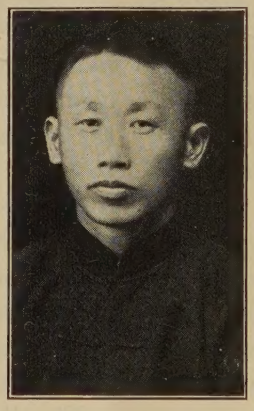
> "There should be a careful study made of Communism, and its strong and weak features should be carefully appraised . . . This Commission recommends that Missions should maintain, in so far as possible, friendly relations with leaders of every variety of economic thought . . . they should maintain an open mind in approaching the problems of each."
>
> *The Laymen's Appraisal Commission.*

A Chinese Friend of Mine

By ROBERT WILLIAM McCLURE

1918. I was touring the southwest corner of the Shaowu field. On an afternoon while seated in our little chapel in Kienning Hsien I was visited by a farmer youth. He laid before me a package of poppy seeds. The military had forcibly charged him a month's wages for them and informed him that he must plant them. He asked me to take the seeds back to the military and tell them that he was a Christian.

1919. I was sitting in my home eighty miles of mountain path from the above scene. Another visit from the farmer youth. This time he wanted approval for his plan to go to North China to attend a Bible school. He had studied privately and had saved money. Now he wanted to become a Christian pastor. He asked for approval, not for money.



Pastor Liao

1921. Mr. Liao, just returned from school, was assigned to a small country church. He took up his charge and did splendid work.

1923. Mr. Liao was transferred to the small city where he first called upon me. His clan lived some five miles outside of the city. He began to make friends and to build up the church.

1924. The McClure family moved eighty miles over the mountains to take up their residence in Kienning Hsien and to work with Mr. Liao. This was a most joyful task. We found all classes in the city very friendly to the church and to us. Things began to hum. Besides the church we had a boys' school, a girls' school, a dispensary, a dairy, and a reading room on the street. Returning to Kienning after the summer of 1926 we found that Mr. Liao had collected over $2000 from friends in the city. With it he had bought a new set of buildings for a hospital where patients could come and be treated by an old-style Chinese doctor or by a new-style Western doctor.

1927. The great wave of anti-foreign feeling made it advisable for us to go to the coast. Mr. Liao promised to guard us with his life if we would stay. It seemed best to go. He got into our little row-boat with us and said he would not leave us until we were safe in Foochow, 300 miles away. The journey was down a rapid rocky river. But the rocks were the least part of the danger, for the mountains on both sides of the river swarmed with brigand bands. By skilful diplomacy and by paying small sums he delivered us safely after twelve days of travel at the sea coast. Here he said "goodbye" and added, "When you are ready to go back send me word and I will come for you." He went back to carry on the work we had left.

1930. Having heard that the McClures were going on furlough Mr. Liao got together presents of lotus seeds, dried mushrooms, tea, etc., and started for Foochow to say goodbye to his friends. He brought with him a letter signed by many people in Kienning thanking us for having lived with them, and cordially inviting us not only to come back to China but to come to their city and live with them.

1931. Mr. Liao had now become Pastor Liao and was in full charge of the whole district. The communists came and he had to flee for his life. He got away just a few minutes before the communists entered the city. He fled to the mountains and was in hiding in a small booth for 40 days. The communists searched everywhere for him, and desolated his ancestral home. He was the recognized head of his clan and his village was without idols and was nominally Christian.

Pastor Liao finally made his way out over the mountains into Kiangsi province. When he reached the lines of the nationalist troops he was seized for a spy and was stood up to be shot. He plead his rights as a citizen and demanded a trial. Preliminary examination was in his favor. He

was asked if he knew anyone in the city. He did. He was sent out on the street with a detective following him. Scarcely a block away from the prison he met an old friend who in spite of his coolie clothes recognized him at once and established his identity. He was released. He went down to the Yangtze River, on to Shanghai and so by a detour of 1500 miles found his way to Foochow. He had been reported killed and his friends had made up a purse to send his son to school.

Friends in Foochow were willing to do anything for him. He said that the more he had the more danger and bother, so all that he would accept was a fountain pen so that he could write checks and pay off some of our workers up country. Still garbed as a coolie he started back to his church, the communists having finally departed from his part of the country.

1932. Again he made the dangerous trip to Foochow to attend the meetings held by Sherwood Eddy and also the meetings of his synod. He brought with him gifts for his old friend McClure whose work he had been carrying for four years and will continue to carry as long as he has life. Do you wonder that I call him "FRIEND."

"A Concern which Leaps Parish Bounds"

By JUDSON LEWIS CROSS

WE are all greatly concerned with the steady decline of missionary giving on the part of our churches during the last few years. Various reasons have been set forth as responsible for this situation. Of course the depression has been held most responsible the last three years, but we cannot escape the fact that the downward trend began before the depression hit us. The breaking up of the fortunes and estates of a passing generation from which many of our most generous contributions came; the widening diversity of interests and the ever-broadening appeals of modern social service, education and other philanthropic causes; the widespread skepticism concerning the motives and methods of the missionary movement; the loss of edge in the missionary challenge today involved in the broadening of the missionary work along social, medical and educational lines as compared to the more strictly evangelical emphasis; the lack of a real, vital religious experience and a consequent loss of a conviction of the adequacy of our missionary message—all of these causes and others have been advanced to help cover our confusion and as excuses for an apparent backward trend.

Doubtless all of these have in some measure contributed to the present plight of our missionary boards, and no doubt we still have much to learn concerning a better technique in our so-called Missionary Promotion, but there is another factor which we must take into account before we can make a complete diagnosis of the case or any progress toward a sound recovery. We need a more adequate conception of the objective of Missionary Promotion.

Pledgers for Missions Best Givers to Local Churches

One of our New England pastors in preparing his annual report as chairman of the missionary committee of his state conference decided to investigate a bit on his own account and forthwith made a survey of his own church—a rather typical city church, with a total membership well above the average, and one that would be considered a strongly "missionary-minded church." This survey revealed the fact that of the 499 pledges given in that church, 216 pledged to both the local expense and the missionary budgets and 283 pledged to the local expense budget

only. The average annual contribution to the *local expense budget* by those pledging to both budgets was $28.06 per capita, while the annual contribution per capita to the local expense budget of those pledging to that budget alone was $13.85, or a little less than half of what those pledging to both budgets contributed toward local expenses. In reporting this fact our pastor continued with the statement of this principle:

"Apparently the way of financial solvency for the local church lies in the direction of the nurture of a concern and consecration which leap parish bounds."

Of course this is but one church, but no doubt the same would be found to be true of a great many, if not of the majority, of our "missionary-minded churches." Does not this discovery suggest to us our real task and the way to ultimate and sound recovery? The solvency of our Missionary Enterprise also lies in the "nurture of a concern and consecration which leap parish bounds." Can any conception of Missionary Promotion or Education succeed in the long run which fails to make that "nurture" the controlling motive of its efforts? Much that we are wont to call promotion is not true promotion at all but simply "collecting" or "capitalizing" the interest we have created through such nurture, or the pressing home of the challenge of some sudden emergency or exigency which has arisen. Doubtless we have often failed to capitalize, as we might have, a deeply moving appeal or a highly inspirational occasion, because of our over-caution about pressing home the chance to register this deep impression by definite expression, but the other extreme of forcing the expression of a loyalty or an interest that does not really exist by high-pressure promotion or emergency measures can seriously jeopardize or delay the more-to-be-desired and more abiding result.

"Mere Promotion" Versus Real Promotion

The recovery we yearn and pray for will never come through what some call "mere promotion," meaning by that term the effort and devices by which we endeavor to persuade or help a church to raise its "quota" or to give its "share" toward the wiping out of some Board deficit. Nor will that recovery be hastened by a conception of promotion which has as its only objective some particular goal or total apportionment defined in terms of money which can be tabulated in a certain column in the Year Book. Let us rescue our Missionary Promotion from a purely monetary conception and let us lift it on to the high plane of Christian Nurture. It should be the handmaiden of Missionary Education rather than just a device for money raising. Such conception of promotion would expect its effectiveness to be measured quite as much by the offering of consecrated lives for missionary service as by the offering of money.

Take our present situation for instance and the apparent apathy on the part of many confessedly Christian people toward any cause that even remotely savors of the missionary motive! Desperately as our boards need money, the pouring into our treasuries of all the money we need by some sudden miracle of promotion would not solve our real problem which is fundamentally a spiritual one.

Nor is our need primarily the improvement of our machinery of administration or technique of promotion. A spiritual passion will always find the shortest and most direct way of expression. Only the steady, constant, patient nurturing over a period of years, perhaps even for a generation, of a real concern which surmounts selfish and personal bounds will make our churches either spiritually or financially solvent. "Other foundation can no man lay than that which is laid, even Jesus Christ"—that is the Christlike mind and the Christlike heart which embrace all mankind.

The "New Deal" for missions will come not by the might of machinery nor by the power of mere financial promotion but by a new missionary evangelism proclaimed from every pulpit. For this missionary evangelism there is abundant material and arresting challenge in the all-inclusive message and the manifold method of modern missions—a message and a method which apply the whole Gospel of Jesus to all the great needs of our modern world.

Such an evangelism hand in hand with the kind of Missionary Education and Promotion

that are defined above, is in the long run irresistible. No church can ultimately hold out against it. This is a conviction born out of an experience in two quite differing churches over a period of twenty years. The first, a new, young church, composed almost wholly of members under forty years of age, the majority of whom were college and scientifically trained, who gave out of their limited salaries a modest apportionment, has sent six choice young people into the foreign field, three of whom are today serving the American Board with honor in strategic stations. The second, an old, well-established New England church, of fair financial resources, more or less apathetic toward missions, gradually, yet steadily, keeping pace with its growing intelligence and interest, increased its missionary giving threefold over a period of ten years.

Develop the missionary mind and you will produce the missionary pocketbook. The difference between "mere" and "real" Missionary Promotion is a difference in aim. "Mere promotion" has as its bull's-eye the pocketbook and the collection plate. Real Missionary Promotion aims at the mind, the heart and the will of the Christian.

Eleanor Sheffield: A Testimony

By GRACE MORRISON BOYNTON

THE new recruit wondered what it would turn out to be like—this being a missionary.

It was the evening of the usual American Board prayer-meeting at the Goodrich home in Peking. Chairs were set in rows; the hymn book was open on the piano. The new recruit had betaken herself to a footstool in the shadow.

The attendance was unusually large that evening. There were several from the station at T'ung Chou twelve miles away. There was a stir at the door, and somebody came in. A slender figure in soft-falling black; a small head proudly carried; white hair which contrasted with delicate black brows; and remarkable shining dark eyes; faint color in the face, and lips that smiled; a form with the encompassing grace which belongs to beauty. The recruit on the footstool drew a long breath. A lovely lady, she thought, is not amiss in the congregation of the saints.

The hour of devotion began. Hymns, Scripture, and prayer. But instead of the usual exchange of comments on reading and experience, three of the older men of the Mission spoke at length in turn. They were describing the missionary career of that white-haired, dark-eyed lady, who sat listening with folded hands. It was her birthday, and the station had gathered to do her honor.

The new recruit followed intently, for this was first-hand information about what happened if you were a missionary in China. The first to speak was the venerable scholar-member of the group, the man who translated the Bible into the speech of the common people years before the colloquial writings of the present were dreamed of. He spoke of Eleanor Sheffield when she came as a young wife to the mission. She began at once her study of Chinese and became distinguished in her command of the language. When her children were born she had to be, like all pioneer missionary mothers, their home, their hospital, their school. They went from her instruction to school and college in America and found their mother's grounding had been of the best. As if the care of her household, the study of Chinese, and the education of her children were not enough, she undertook the direction of the boarding department of the boys in the school of which her husband was head. But the most touching tribute came at the end. Dr. Goodrich spoke of a time when a little child of his died. Mrs. Sheffield had shared in the nursing; when the suffering was over, with her own hands she prepared the little body for the grave. And then later, a Sheffield baby died and the Goodrichs rendered the same tender service which had been given them. The tie

of missionary friendship, the recruit perceived, is as strong as death.

The next speaker told the story of the assault upon Dr. Sheffield. Anti-foreign feeling had one of the quick outbreaks with which a resident of China becomes familiar. The missionary was set upon by a half-demented carpenter inflamed by the current hysteria, and was literally half cut to pieces with a dreadful edged tool. His wife's courageous and steadfast nursing pulled him through, and neither one of the Sheffields could ever be got to blame the crazed assailant. But Mrs. Sheffield's ministry of healing was not confined to her own family. When a doctor was added to the T'ung Chou station, she went into the clinic and (the recruit was conscious of being almost shocked at such audacity) became expert in removing cataracts, so that many poor people blessed her for the renewal of their sight.

The story was continued by a man, who although he was gray-haired seemed to be regarded in the light of a son by Mrs. Sheffield. He spoke of her unfailing hospitality—of the procession of guests who came to her because T'ung Chou was the mouth of Peking before the days of railroads. "Given to hospitality," was Mrs. Sheffield—and to saint and sinner alike. What this means the new recruit was in later years to learn, for she was to be brought from a village outstation, worn with fever and too much introspection, to the house in T'ung Chou where Mrs. Sheffield and her daughter, Mrs. Stelle, took charge of her and did not let her go until she was restored in body and spirit. But that was to be years afterward.

The tributes to a lifetime of loving kindness and tender mercies being finished, it was the opportunity of the lady herself to speak. We all turned to her. She sat against a dark curtain which outlined her white head and her attitude of repose. When she spoke there was a hint of demure amusement in her voice.

"You have been so generous," she said, "that much of the time I have not quite recognized the person of whom you said you were talking."

And then she gave her own tribute to the friends who had honored her, and the life which had absorbed her, with the simplicity and lack of self-consciousness which belongs to superior spirits. It was what she said at the very end which stuck in the mind of the new recruit and has remained with her to the present day:

"We who have been together through these years in China know that to be witnesses for Jesus Christ here is a rich way to live. It means great joys." She stopped a moment, and added quietly, but steadily, "Probably great sorrows."

There were a great many things about Mrs. Sheffield which the new recruit did not learn at that intimate gathering. It did not occur to anyone there to dwell upon the fact that she, with her daughter, had been interpreters for the Empress Dowager when the latter decided to receive the ladies of the diplomatic corps; or that the Old Buddha expressed personal gratitude to the American Board Mission through Mrs. Sheffield for service rendered distressed Manchu grandees in the days which followed the Boxer terror; or that a royal princess arrived as a personal representative of the throne with suitable gifts at the marriage of Mrs. Sheffield's daughter.

Neither did it occur to anyone to mark as unusual the quality of a woman who taught college classes in biology successfully, and who, when that work passed into other hands, devoted herself to the training of simple country folk as Bible women with equal interest. That her life was at times associated with the world of affairs in Peking where she bore herself as the great lady she was, and was at other times absorbed by a narrow and exacting environment where she was equally gracious, did not seem extraordinary to the missionaries of her generation. Such experiences were not uncommon among them. To the newcomer, however, these were not matters to be taken for granted. They indicated something rare and precious; something new in her conception of the missionary woman.

From the congratulatory prayer meeting of 1919, to the June afternoon in 1933 which brought the news of Mrs. Sheffield's serene death in Honolulu, is a stretch of fourteen years. All through that time the new recruit has been learning at the feet of the woman who spoke of great joys and great sorrows. She has marked her gentle shrewdness of insight into character.

When the new recruit had become a sober

second-term missionary she had the privilege of having Mrs. Sheffield as her language examiner. Academically as well as humanly she found her a born teacher. The student looked forward to her examinations eagerly, for they were held in the Stelle home at T'ung Chou where the queenly mother was the first care and greatest joy of the entire family circle. After the outbreak of 1927 it seemed only wise that the claims of the daughter in China should be set aside for those of the daughter in Honolulu, and Mrs. Sheffield passed the last six years out of the turmoil of conditions in North China. It was in the Islands that I last saw her.

The privilege of intimacy, the added comprehension of her wisdom and consecration, left outstanding my first impression of Mrs. Sheffield. She stood to me for the beauty which should be a part of Christian living no less than the qualities of goodness and truth.

Now she has passed it is not a "ceasing of exquisite music," but rather a conditioning of all of us who loved her, Chinese and "outside people" alike, to catch the divine harmonies of which she is a part forever.

I Reflect on the Exhibition of A Century of Progress

By MARY D. ULINE

SINCE my return from this great Exhibition I have had many moments of exhilaration, when I have reflected on the meaning of it all and when I have tried to share some of my impressions with friends who wanted to know what I thought of the Fair. Naturally anyone who has been there has to answer this question. The composite findings would make an interesting comment on the mental and spiritual attitudes of people of this age toward Things and the Spirit back of Things.

I am convinced that unseen forces have played a tremendous part in this Exhibition. One is stirred to the depths as he thinks of the glorious moment when the idea of opening the Fair with the light from a star was conceived of in the mind of a blind astronomer. The unseen forces of vision, hope, courage and determination played important and impressive parts as the Exhibition became the realized dream of a group of Chicago citizens who went ahead in the midst of civic, national and international difficulties. After seeing something of the results of "A Century of Progress," a mere visitor like myself is buoyed up to face the future with its signs of promise for spiritual and cultural progress as well as scientific and material achievements.

I remained at the Fair until the last minute of the last day of my limited ticket. Oh, how I wanted to stay! There was always just one more thing I felt I had to see. It so happened that at the very last I saw beautiful colors produced by vibrations of music, and changing with the changing notes. I had been alone all day observing and absorbing as much as possible. As I went away from the magnificent lights of this man-made city and listened as I walked, to the music in the air, I felt a new zest for life and had a vivid realization of the worthwhileness of today and tomorrow—a new sense of man's significance in God's eternal plan of progress.

The Exhibition is one of coördinated achievements in the fields of science, industry, art and religion. Who could forget the visualized results of scientific progress in the Hall of Science, for instance? How clear, simple and attractive was the information given through the channels of pictures, charts and maps, supplemented by talks from authorities on special subjects. The booth of the Pasteur Institute which graphically showed the spread of pasteurization was only one of hundreds of exhibits. The Hall of General Exhibits was likewise a great center of information. Literally thousands of boys and girls and young men and women are attending the Fair. Of course they go to the Enchanted Island and

they spend time and money taking in "the other side" of the Fair, but they are also to be found in great numbers in the various exhibition halls, in the great Motor Buildings; in the Electrical and Transportation Building; in the Federal Building where they see an excellent display of the functioning of Government departments; and in the Court of States. They are found by the hundreds in the lecture hall of the Adler Planetarium, watching the stars go by; in the Field Museum of Natural History; in the Art Institute among the eight hundred famous paintings of the International Exhibit. They are

Miss Uline, Project Secretary, and Her Nephew, Arthur Alan Uline Grove

found grouped around the special places of interest in the Hall of Religion, and in the temples brought from other lands.

The Exhibition was all so different from the Columbian Exhibition of 1893. That was one of great classic beauty and the displays were largely of commercial, historical and cultural significance. I attended it as a child and I remember seeing things but I do not remember learning about them. The Columbian Exhibition was a World's Fair—an exhibition of finished things. The 1933 Fair is an exhibition of processes and products—progress connoting stages in production.

The Hall of Religion

A unit in the 1933 Exhibition is the Hall of Religion. Religion's place in the Century of Progress is not minimized and the Hall is not inferior to other buildings. Although conforming consistently to the general architectural plan, it is distinguished by aesthetic lines that rather boldly but beautifully proclaim it as one with the other buildings but not of them. The Hall serves as general church information headquarters as well as a center for lectures, group meetings and concerts, besides containing exhibits.

Walking up the wide Avenue of Flags, directed by courteous guides (to be found everywhere), I approached the building. What I first saw was black lettering on the white wall over the entrance: "Righteousness Exalteth a Nation." That, I thought, should be the key-note of our efforts in the next one hundred years. We have come a long, long way on the road of civilization but aren't we just beginning to emphasize our responsibilities as individuals and groups for human welfare in this and other lands? Through terrible human mistakes and individual and national selfishness we have retarded social progress. Surely, I thought as I entered, war, greed, dishonest competition and racial hatred have been some of the unrighteous marks of our last century.

At the same time one is keenly conscious of organized efforts to right these wrongs through such movements for instance, as that for peace and the agencies (including our missionary enterprises) working for social betterment in crowded cities as well as in rural communities. Some of the results of these efforts are visualized in the Hall of Religion as well as in the Hall of Social Science and elsewhere.

Just inside the entrance to the Hall of Religion I stopped, as thousands of men, women and children have stopped since the Exhibition opened, to see the Chalice containing the cup that "may have been the same one out of which Jesus drank at the Last Supper," and to read the inscription telling of its use by the early Christians in their sacred feasts. Even if one stopped for only a moment or two, those moments of meditation had their value.

It is significant that there are no denominational boundaries in the Hall of Religion. The most vivid impression that I gained was that of coördination and coöperative effort. The Jewish Exhibit is strikingly good, and the Salvation Army and the Latter Day Saints have their places. Probably the most beautiful individual exhibit is that of the Episcopal Church and the most detailed is that of the Lutheran Church. I was struck by the place and space given to Martin Luther.

Foreign and home missions are in a room called "Coöperating Protestantism." This exhibit was made possible by the financial coöperation of thirteen constituent boards. Philanthropy, evangelism and worship, social justice and unity, colleges and seminaries, all are parts of this exhibit. There are murals representing the progress of the Christian church and there is a bas-relief of Bloch's "Come Unto Me," executed by Lorado Taft. There is also the new painting, "Nazarene," by Colonel Henry S. Todd. These contributions of art beautifully accompany the actual displays from home and foreign fields, which include curios and costumes from various lands, and charts and maps all pointing out types of work in different countries but not emphasizing denominations. There was no special exhibit of our Congregational-Christian work similar in quality and quantity to our American Board Annual Meeting exhibits or to an exhibit of our extensive home missionary work, but I am glad that the work of our Boards was a part of the whole presentation. A diorama (a scenic representation) of a model Christian village in India gives a composite idea of Christian work in that land. Through an opening, one sees a church, a school, a bank, a hospital, a carpenter shop, vegetable and flower gardens, and a playground. I was much impressed by this method of visualizing missions. The automatic stereopticon was also used to great advantage, particularly in presenting Home Missions.

A writer in one of the Chicago papers called the Hall of Religion a climax of coöperation. Albert Buckner Coe in a recent article in *The Congregationalist* said that it reflected the Christ-like coöperation of the various religions of the world.

In the Diplomatic Service for the King

As Observed by an Unofficial Traveler

By AMY O. WELCHER

THE missionaries! What a glorious crew! Do you know any profession or calling that can make so fine a showing? I decided that our Board's qualifications for missionaries are: the choicest spirits our churches can supply, equipped with a superb faith, college degrees, shock absorbers, and a sense of humor.

Through earthquakes, bandits, war, unexpected guests, and cuts—not merely salary cuts, but slashes in the budgets of the work they have staked their lives on—they call out their reserves of Faith and Fortitude; square their shoulders; lubricate their shock absorbers; weather the storm. No stiff upper lip for them! They find something to joke about instead.

You don't hear missionaries talk about hardship—except for the missionary's wife who did wish someone would open a five-and-ten-cent-store in Asia, and the man who said the greatest privation of a missionary's life was not knowing until a month after, the score of the Yale-Harvard game.

There is a story of a missionary in Foochow whose Phi Beta Kappa key disappeared. Two days later, with mixed emotions, she saw the servant wearing it. She told him how glad she was he had found it so she could have it back, because it meant so much to her. He was surprised. Why! he didn't know it was worth anything. Why! all the missionaries around there had them!

It must be confessed that not all missionaries are up to specifications. Some of the smaller de-

nominations do not choose their personnel as carefully as might be—and what group is a hundred per cent perfect? But of the main body of American Board missionaries we can feel justly proud.

One gets an idea of the high standard of their leadership in a glance at some of the splendid Union work abroad. In Japan the Foreign Secretary of the National Christian Council and the head of the Language School in Tokyo are American Board men. The editor of the *Japan Christian Quarterly* is American Board too, but a woman! Also the Dean of the College of Natural Sciences at Yenching University, and the head of the Cheeloo Theological Seminary in Tsinan, Shantung, and so on and on. And the remarkably fine publication, *The Chinese Recorder*, though its constituency is largely conservative, has for its editor a Liberal, the American Board missionary, Dr. Frank Rawlinson.

In matters of world affairs, current opinion in America, recent literature, and all progressive thought toward a better social order, they are up to the minute.

To attend a station or a mission prayer meeting is a deep spiritual experience. One is conscious of the very presence of the Living Christ. It is like being in a mighty powerhouse, and one pictures the students, the hospital patients, the forgotten ones in the towns and villages around, to whom this living force, this abundant life, is being carried by each person there as they go forth.

No wonder the Christians of each country repeat over and over that they want more and more of this type of missionary, with whom the presence of Christ is a daily reality.

They are Christian statesmen, using their strategic positions for building the New World Order. And if we fail to supply straw for bricks, they build steadily on in faith and courage.

In most of their attitudes and convictions, in their wise, far-reaching policies, they are miles ahead of the rank and file of the people in our churches, and I hope that some day we will catch up with the procession and more adequately cheer them on.

The Attitude of the Non-Christians

I was interested in the attitude of the non-Christians—just stray incidents, but they were suggestive. In that city in Northern Japan, why were my sister and I asked to speak in two Government schools, entirely non-Christian, while we were visiting the one missionary family in that district, except that those missionaries had won a position of respect and leadership in the country?

And why does a group prominent in the Japanese Government Police Service want one of the American Board missionaries to teach their conversational English class? Fancy that man's influence as the students bring him items from the daily press to discuss, and as they are entertained in his home and invite him to theirs! There are endless instances of friendly relations between missionaries and Government officials, the influence of which can never be measured.

It is Diplomatic Service for the King of Kings!

The first non-Christian gentleman we met in China had been prominent in Government service, Vice-Governor General of Manchuria, and at one time head of the South Manchuria Railroad. I asked him if he would mind telling me some of his criticisms of missionaries. He looked *that* astonished, and said he hadn't any. How could he have?

"Is there any other such group in the whole world who have given up more, gone to another country, served that country, and for no gain for themselves? How could I criticize?"

"But," I persisted, "one hears that there *is* criticism, that people in your country don't like them to come and interfere."

"Oh yes," he said, "but they don't count"—he dismissed them with a wave of the hand. "Don't you see?" very earnestly, "if a man is living a black life, doing everything he ought not to, and a man moves to his street who lives a white life, who does everything helpful for the people about him, that the first man does not like it? He is ashamed of himself and so he hates the good man. Those are the people from whom you hear criticisms."

The missionaries! What a glorious crew, sure enough!

PROJECT EXHIBIT HELD IN CONNECTION WITH THE MEETING OF THE WASHINGTON STATE CONFERENCE, FIRST CHURCH, TACOMA

Reports our Project Secretary, Miss Mary Uline:—" 'Interesting, beautiful, and worthwhile'—that was what was said of the Project Exhibit at the Washington State Conference in May. The State Project Committee, of which Mrs. Charles H. Burdick of the University Church, Seattle, is chairman, planned the display, and Mrs. L. Wendell Fifield of Plymouth Church, Seattle, the general manager, was responsible for the artistic arrangements and decorations.

"Beautiful pictures were sent by Miss Alice E. Gwinn, until recently a missionary in Kyoto, Japan; Miss Frances Clapp, also of Kyoto; Mr. and Mrs. F. J. Woodward of Dansalan, Philippines; Mr. and Mrs. T. T. Holway, Philippopolis, Bulgaria; and Mr. Paul Nilson of Talas, Turkey. Washington shares in the support, or in the work of these missionaries in addition to responsibilities in Africa, China, and India.

"Graphic charts of Washington projects in the homeland, the state and the foreign field were displayed, as well as posters, scrapbooks, picture albums, curios, handwork, and leaflets, all giving suggestions of the many ways of making projects vital in the local church.

Lao Mao

By HUGH WELLS HUBBARD

Part of the true story he related in his mimeographed "The Watchman."

TWENTY years ago Lao Mao desired children with all his heart, but no children's play or laughter blessed his home or held promise for his old age.

If your wife does not bear you children you must take a second one—provided you can afford her. Such is the reasonable ethic of Chinese Confucian society. For it is of utmost importance that you should leave progeny to carry on the family line and assure sacrifices to yourself after you pass on to life beneath the watery "Nine Springs."

Lao Mao's mother was even more worried than he, for her line of progeny was involved. "Buy a healthy young concubine to bear you children," she advised again and again, until Lao Mao yielded and paid three hundred hard earned dollars to a very needy family for their buxom daughter. Of course, it is a considerable loss of face to have to sell your daughter as a secondary wife, but Lao Mao was said to be a kind man, and when you are very poor three hundred dollars is three hundred dollars. As for Lao Mao, he was not a rich man, but he considered the money well spent if it would assure him posterity.

So far, very well for our Confucian friend, who had never yet heard of Christianity. But at this point he happened to stop one day and listen to a man on a street corner, talking to a crowd. Now it chanced that this man was a magnetic advocate of the religion of Jesus, and he drove home his points with such power that Lao Mao came again the next day and the next. Then came long conversations with the preacher, spread over weeks. The news about God's being a heavenly father filled a gap in the teachings of the master, Confucius, and the new religion of love found an answering chord deep in Lao Mao's hungry soul.

"Let me be baptized," he pleaded.

"Not so fast," said the latter. "You must first show that you can live a Christian life. We do not baptize till a year or more after a man first begins to approve of Christianity."

"Why not?" asked Lao Mao.

"You must first learn what it means to be a Christian. You must forgive all your enemies. You must throw away your idols. You must worship only the true God. You cannot even worship your ancestors. Can you do all this?"

"Ye-e-s-s, I think so. Only my mother may not let me give up sacrifice to my ancestors. Why, all she lives for is hope that my concubine will bear her a grandson to carry on the line and sacrifice to her in the spirit world. If I become a Christian will God give a son to me—a grandchild to my mother? That would reconcile her."

"Aye-ah! Lao Mao; you little understand how hard it is to be a Christian. You may have to disobey your mother. You will have to give up your concubine and even your hope of a son. Can you do all this?"

Alas! Lao Mao, you are up against the old problem. Filial piety, social customs, Confucianism; there is so much of good in these old legacies from the Chinese past. Why should Christianity not adapt itself, compromise on non-essentials? Is the spirit of love incompatible with filial piety? Must it set parent against child? Must it drive out the innocent wife?

Our Christian preacher was not one to compromise. He had distinguished himself elsewhere in battles with those who would enter otherwise than through the straight and narrow gate. God must come first and parents second. "He that hateth not father or mother for my sake is not worthy." God and ancestors were two masters that one man could not serve. Concubinage with its inevitable result of jealousy, bickerings, plottings, lowered womanhood and demoralized manhood was an evil that Christianity could not let into the church. In an individual case where it would be an injustice to

the woman to put her away, then the man should try to be as good a Christian as possible with his plural wives, but stay out of church membership. It is no use trying to pour new wine into old bottles. We must stand ready to give up all to follow the Christ. Yes, mother, wife, and child, if necessary.

"It is for you to decide," were his last words to Lao Mao.

Lao Mao was up against the hardest question of his life. He went home and fought the fight through many hours. He won the battle and made his decision. He called his concubine of six months and said:

"I like you and we get along well together. But I know that the only reason you came to me was because your family needed the money. Now I want to become a Christian. As a Christian it is not right to keep a second wife. I am twenty years older than you and you should marry a man of your own age and not waste your youth on me. I do not want the three hundred dollars back. Furthermore, if you like the clothes or presents I have given you, take them with you. Take what you like."

The maiden returned to her parents, who marveled at their good fortune in keeping both the money and their daughter and her good clothes and linen. In due time they married her to a man of her own age. And the town stirred with surprise at the generosity of Lao Mao. But his mother was enraged at his folly and this talk of a new and true God.

Lao Mao was in due time taken into the church. He attended every service and could not learn enough of the new teaching. He soon became uneasy about his money. He was a business man, thrifty and fairly well to do. But Jesus often pointed out the dangers of money. Lazarus and the rich man; the rich young man; "inasmuch as you did it unto the least . . . "; these stories Lao Mao could not forget.

One day Lao Mao stepped to the door of his bread shop just in time to see a beggar snatch and bite into a roll displayed for sale. In sudden anger at the thief, Lao Mao seized the half-eaten roll and drove the beggar crying away. But as he calmed down Lao Mao remembered the story of Lazarus. He recalled that this beggar was his brother, poor and in need. He repented and prayed God's forgiveness for his hasty act. He did more. He searched the city for this beggar and, finding him in a tumble-down temple, he sent him a great kettle of hot porridge. When the beggar had eaten till he could eat no more, there was porridge left over and Lao Mao turned this over to the beggars. This he did every day for three months, until one morning the old beggar was nowhere to be found, having disappeared from the city.

Then came a year of famine. The officials had some relief funds for distribution and gave out tickets to four thousand starving people in the country, one thousand of whom were to come into the city each day for four days to receive a dollar each. But Lao Mao saw that these poor people had to spend a day's time getting their dollar and then spent part of the dollar for food that day in the restaurants of the city. He wanted them to have the whole dollar to take home, so he set up a big kitchen to feed 1000 people a day, sending them home with their dollar intact. Four thousand meals cost something, even in China. His wife did not like the way he had taken to spending his money. "You will land us in the poorhouse," she scolded.

His public works are many since he resolved to give all to God. The city streets have no lighting system in the interior. When stumbling round one moonless night it occurred to him that a few lights would be a great boon, and Lao Mao's section of town is now lighted at his expense. Every winter he has tons of warm winter suits made which he gives out to the shivering poor.

Not a word could Lao Mao read when he became a Christian, yet he covers the city walls each year with moral exhortations. The wrapping paper used in his store is printed with advertisements, not of his goods, but of the unsurpassed excellence of the teachings of Jesus Christ. And what more eloquent witness could there be to the beauty of those teachings, what more persuasive sermon could be heard, than the goodly report of this humble man who surrendered everything, self, mother, child, riches, in the service of the carpenter of Nazareth?

"The Rural Areas Call for Our Service in a Ministry of Enlightenment and Practical Help as Never Before"

Message to the Coöperating Mission Boards in Europe and America

By C. Y. CH'ENG

WE have heard with deep sympathy of the difficulties and anxieties from which you are suffering as a result of the present economic depression. Our common suffering in this time of depression brings home to our minds afresh the unity of mankind. We realize something of the burden that the last few years have meant for you in continuing the help that you give to the Church in China, and would express our gratitude for that help and our keen appreciation of the sacrificial love that prompts your giving. In the midst of our own distress and the anxieties of our critical national situation, we feel more deeply than ever the spiritual value of Christian fellowship and friendship as a sustaining power. Our common difficulties draw us closer together and we face them in the confident hope that you will still stand by us.

We look upon the present crisis as being both "a danger and an opportunity" (the Chinese term for 'Crisis' means just this). It is a call to self-examination, reassessment of the value of our work, and its reorganization, perhaps on simpler lines, as it must mean for many of us the simplification of our individual lives. We see no reason for depression of spirit; while we frankly face the dangers of the situation, we are more than ever conscious of the soul-stirring opportunities that God has placed before us in these days. Moreover, God has given many clear manifestations of His presence among us in these latter days. We know that He is calling us to go forward with courage and are confident that He will give His Church grace to assume the fresh burden of responsibility that the present situation is pressing upon us.

Conditions in China make it hard for the Church to take up new financial burdens. We also are suffering from trade depression; furthermore, Japan's policy of aggression makes heavy demands on Christian patriots. The unsettled conditions in some parts of the country, due to the many changes political and social that are taking place, are an added drain on the Church's resources; while the very suddenness of the impact of the new demands on us, due to your financial crisis, intensify that strain. But we are confident that the Chinese Church will rise to these demands for sacrifice, courage and faith; and trust that as local congregations take up burdens hitherto borne for them, the mother Church abroad will aid in the new enterprises which now call aloud to us for help.

For in facing our national crisis and the crisis within the Church, the call has come to us for definite advance along several lines and we believe that God will enable you to coöperate in this forward move. The rural areas call for our service in a ministry of enlightenment and practical help as never before. The active service of every Christian in bringing individual souls to a saving knowledge of Christ is a first necessity. This will begin in the winning of our family circle to a vital Christian life, and pass on in widening circles to our whole community. We aim to teach stewardship in regard to all the gifts that God has given us and the bringing of all these into His service. We are facing the need of more scientific and effective methods of religious education for every grade of Christian, child, youth and adult.

We are seeking to develop a deeper and more intimate fellowship in spiritual things that will release in our hearts the power for the task of widespread evangelism that is ours today as ever.

In all this we realize that it is only by full cooperation between the diverse elements in the Christian community that our task can be accomplished. And we venture to press this upon you as equally a necessity. The pain and perplexities of the present crisis will not have been in vain if, in the extremity of our need, we are driven back on God and realize afresh our utter dependence on Him. This, not by might nor by power, but by His spirit.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

On the Air with Lowell Thomas.

The unique and far-reaching work of Dr. Frank C. Laubach of Mindanao, Philippine Islands, in inventing an alphabet for the Moros was recognized recently by Lowell Thomas in one of his inimitable periods on the air during which he presents the sport news of the day and kindred subjects, pathetic and humorous, in a condensed but comprehensive style peculiarly his own. There is no need to mention that Mr. Thomas justly occupies some four and a half inches in Who's Who! His reputation as an author, lecturer and world traveler is internationally known, and his Radio Voice is listened to regularly by millions. Characteristically, Mr. Thomas said:

"Can you imagine anyone learning to read in one day? Sounds impossible, doesn't it? But Frank Laubach, a teacher in the Philippine Islands states that they have found an almost miraculous way of abbreviating the language of the Moros, the head-hunters of Mindanao. In 'The Missionary Herald,' published by the American Board of Foreign Missions, Mr. Laubach tells how they discovered three key words that simplify the Moros' language and make it possible for a Moro to learn to read in a day. The three magic words are:—Malabanga, Karatasa and Paganada.

"How I wish Mr. Laubach, when he gets through in the Philippines would wave his magic wand and find some quick route to Russian, Arabic, Chinese and a few more languages. At any rate, as they say among the Moros, ex-head hunters of Mindanao,—Malabanga, Karatasa, Paganada and

SO LONG UNTIL MANAÑA"

"Being in Excellent Physical Trim"

says Rev. Elmer W. Galt of Fenchow, North China, a four weeks' trip into the Shensi field on a bicycle over five mountain ranges and along hilly trails with prolific out-croppings of rock, is just a mere jaunt. And, incidentally, he only lost five pounds on the trip. In 28 days he visited 12 outstations, took a major part in 24 meetings, gave advice, inspiration and Christian fellowship to Chinese pastors and other Christians —reported himself finding "good encouragement." One of the interesting comments he makes is that laymen are being trained to take hold of the work. Young folks, too, especially men and boys, show interest. And when he returned after covering some 550 English miles, Mr. Galt may have been minus five pounds of flesh but his courage and spirit had put on considerable weight.

Believes Divinely Led, says Dr. Taylor

Like a nightmare there remains in the memory of Dr. Alan B. Taylor of Durban, South Africa, that evening about a year ago when a motor bus brought to the door of the Durban Hospital 13 patients seriously ill with malaria. They came at the initiative of a former patient. When they went back to their homes in the upper valley of the Umvoti River, they sang the praises of the hospital so loudly that all their sick friends and relatives came down for treatment, and the number of occupied beds jumped from 54 to 157 in less than a month. Understaffed and inadequately housed to meet such a situation, the doctors and nurses struggled through a severe epidemic. Patients arrived delirious or seemingly half dead. The need for an additional building became imperative. It was found that many of the men patients were not able to pay, but welcomed the chance to work out their obligations. To make an interesting tale short enough to squeeze into these columns, these ex-patients were put to work making concrete blocks and doing other kinds of unskilled labor. In February, a new building was ready for service, and the moment the guests departed, six patients who had been lying on the floor of a classroom were moved in. At one time when the work had just begun there loomed the possibility of the Government not making their usual grant. Dr. Taylor resolutely went ahead on faith. The grant was paid and directly following the completion of the building, South Africa went off the gold standard. It is not strange that Dr. Taylor and his associates felt a very positive sense of divine leadership in building at that time.

That Pesky Economic Law

"Ice cream! Cold lemon tea! Candy! Come and buy, come and buy!" And the girls of Kobe College, Kobe, Japan, crowded the corridors and swept like a tidal wave into the room where the Y.W.C.A. girls were putting on a sale to raise money for Means School, Dondi, Africa—one of their "missionary projects." Miss Shigeno Ishida, president of the Y.W. said they were sold out in four hours. They came through with 72.50 yen for Means School. "We were very much delighted to have such a large sum," comments Miss Ishida, "but we were very sorry to know that it was reduced to a few dollars because of the economic law." The girls love their new college buildings with many rooms from American friends. "We love even a corner of a room as a symbol of lovely friendship in the Lord," declares Miss Ishida. The girls in Miss Grace H. Stowe's English class were asked to write a letter giving an account of the fair in English. The results were highly satisfactory. One young lady deserves sympathy as she writes, "Dear Papa, please excuse such a long silence. As you know I am very busy finding words in the dictionary."

African Mothers Enjoy Conference

The next time you ladies attend a demonstration of some electric refrigerator, or other magic means of cooking some delectable dainty that is handed to you in delicate paper dishes or on irreproachable china, think of the demonstration school conducted by an American missionary for native women near Means School, Dondi, Africa, where the dusky skinned mothers made impromptu dishes by folding big leaves and pinning them together with stems. They were learning that orange and tomato juice is good for babies. They were learning how to fix soup made from sweet potatoes, peanuts ground, and a "dash" of onion for invalids and children. The conference, for there were other features, ended with a communion service. "It was a moving affair" says Miss Lida Russell, "the only difficulty being the rather constant chorus of babies' voices."

R.F.D.—Religion Freely Distributed

A marvelous piece of Christian education is being carried on in Japan known as newspaper evangelism, through the press and other forms of printed messages. Many reports come of those whose first contact with Christianity was in this way. One such is a rural delivery postman. He covers his fourteen-mile route daily faithfully and takes not only mail but the good news of the Gospel. His pastor says of him, "He is indeed the personification of love. He leaves a blessing at each household as he goes about giving some message of love along with other messages delivered. He remembers the unfortunate and the sick. He offers some word of comfort to all and gives a copy of the 'Kingdom of God Weekly' or its rural section to those who are shut in."

That Transforming Power

"A terror" was what they called Mrs. Liu of Haiao-Yu-Far in her family and the village a few years ago. Her husband beat her for her vituperations and she only reviled him the more. No one escaped her railings. Then she became a Christian. When her husband beat her, she now said, "I deserve to be beaten; I have beaten others." The change was so startling and complete that her family and neighbors were deeply impressed and moved. Now all her family are Christians and many of her neighbors. Instead of quarreling, Mrs. Liu spends herself without stint in efforts to settle disputes and difficulties among the people, often trotting back and forth tirelessly and even paying out her own money. This latter action made a more profound impression upon many than her kind words. Now Mrs. Liu is the recognized Christian leader in three villages.

One of Our Youngest Missionaries

Little Loy Long, Jr., is just two years old, but he disdains English and speaks Marathi fluently. His father and mother, Rev. and Mrs. Loy Long, are at work in Sholapur, India. They say that their small son often acts as their interpreter and so helps them make friends with many people. The neighborhood house where the Longs work is like a colorful drama of life in India. As Mrs. Long describes it, "There are the forty grimy, underfed babies brought for milk, or baths, or medicine, by tired wistful mothers; the fathers of large families seeking employment; the fun loving street urchins who clamber for the see-saw or swings; the ambitious working men who attend night school classes; earnest mothers and fathers who come for prayers; high caste women, picturesque in gay saris, gold necklaces, bracelets . . . roses in their gleaming hair, who dare to attend our lectures; influential citizens who come for friendship and to help us."

Television Section

Station ABCFM

Fifteen Orphans at Mt. Silinda

There are fifteen orphan children, eight less than a year old, at Mt. Silinda, South Africa. At least those were the last figures. On the left you see some of them with native nurses. One of them was only five days old when he was put into the hands of Miss Minnie Tontz, R.N. Miss Tontz, whose warm heart takes in all of these dusky little babies, talks about each one fondly. Posokkufa had a sun stroke and nearly died. Elijah, 11 months old, weighs 20 pounds, has two teeth and can walk if he has something handy to hold on to. He also has dimples. Sara is solemn. Ruth has a sweet smile. Rebecca is friendly, and Rachel is a happy youngster—so on down the line!

This is Dr. Deri Krishna Rao, a member of the staff of Vellore Medical College, India. She is the daughter of a Brahmin doctor, now a Christian.

What Say? Let's Eat? Feeding time for Mt. Silinda orphans. These snaps were taken by Mr. C. C. Fuller.

Now Everybody Sing!

The students of Union Kindergarten Training School, Foochow, China, go out into the villages for practice work. Here is a country audience being led by Miss Isabel Hwang, principal, in a hygiene song. Somehow you remember things about keeping clean if they are set to a cheerful tune. Photograph by Miss Bertha H. Allen.

Television Section Station ABCFM

Travel DeLuxe

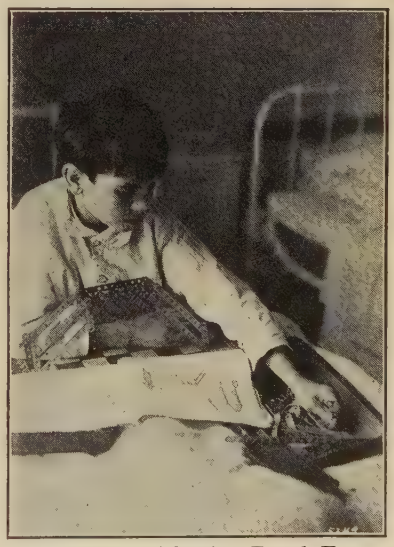
Off on a trip into the country where agricultural workers are holding a fair. The local people, says Miss Alice M. Huggins asked for a play and some songs by *girls*. So eighteen students went out, part way by bus and the remainder in such a cart as you see here. Miss Eudora Fredendall took the picture.

Two Interesting Studies by the Camera

On both your left and right you see Chinese country girls, showing the type that the Tunghsien School produces (left) and the potential student (right) carrying one of the younger children. The young lady holding the book instead of the baby is an earnest Christian to whom the advantage of education in the Goodrich Girls' School is priceless. These pictures tell their own story. They were taken by Miss Eudora Fredendall of Bridgman Academy, Peiping, who made the trip to the villages because of her deep interest in the work.

Grandma Spins—Typical Turkish village woman. Photo by Kreider.

Mohammed Learns Modern Dairying—Harold Pence is in charge of an Experiment Farm, Gaziantep, Turkey, where young men from the villages learn scientific farming and dairying methods and acquire training in character building.



Tommy Turk—Real Boy—Small patient at Adana Hospital amusing himself during convalescence.

PRAYER CALENDAR FOR NOVEMBER

Near East Mission

1 W	Miss Edith F. Parsons, 1912	16 Th	Mr. Lyle S. Shelmidine, 1930
2 Th	Miss Olive Greene, 1912	17 Fr	Mr. T. Scott Mendenhall, 1931
3 Fr	Rev. and Mrs. Ernest C. Partridge, 1900	18 Sa	Rev. and Mrs. Harry R. Meyering, 1928
4 Sa	Miss Margaret Hinman, 1919	**19 S**	Miss Jessie E. Martin, 1920
5 S	Miss Elsa Feichtinger, 1927	20 M	For the Work in Greece
6 M	Rev. and Mrs. Paul E. Nilson, 1919	21 Tu	Dr. and Mrs. J. K. Marden, 1910, 1904
7 Tu	Mr. Richard B. Smith, 1925	22 W	Dr. Ruth A. Parmelee, 1914
8 W	Mr. John F. Allison, 1931	23 Th	Miss Minnie B. Mills, 1897
9 Th	Miss Adelaide S. Dwight, 1902	24 Fr	Miss Annie E. Pinneo, 1909
10 Fr	Miss Ilse C. Pohl, 1894	25 Sa	Miss Mabel E. Long, 1920
11 Sa	Dr. and Mrs. Wilson F. Dodd, 1922	**26 S**	Miss Irene Bostrom, 1930
12 S	Dr. and Mrs. William L. Nute, 1919, 1908	27 M	Miss Bertha L. Campbell, 1931
13 M	Miss Sylvia T. Eddy, 1924	28 Tu	Rev. and Mrs. J. R. Brewster, 1912, 1915
14 Tu	Mrs. Emily R. Block, 1920	29 W	Rev. and Mrs. George E. White, 1890
15 W	Rev. and Mrs. W. S. Woolworth, 1919, 1920	30 Th	Rev. and Mrs. Ernest W. Riggs, 1910

Fourth New England Regional Conference

At First Congregational Church, Pittsfield, Mass., October 14–16

Main Features of Program

Theme: The Revaluation of Our Christian Message and Service for Today.

Saturday Morning—11:00 a.m.
Rev. Charles E. McKinley, Presiding.
Opening Address: Prof. William Ernest Hocking. The Need of the World and the Christian Mission.

Saturday Afternoon—2:00 p.m. *Consecutive Conferences*
Rev. Charles E. McKinley, Presiding.

I. Revaluation in the Foreign Field.
Led by Prof. William Ernest Hocking.

II. Revaluation as Applied to Our Work in America.
Led by Rev. William F. Frazier of Vermont.

III. Revaluation of our Material Possessions in Their Relation to the Kingdom of God.
Led by Donald A. Adams, Sec. Laymen's Advisory Committee, of New Haven.

Saturday Evening—6:30 p.m.
Rev. Enoch F. Bell, Presiding.
Fellowship Banquet
Presentation—The Pilgrim Fathers Conduct an Inquiry.

Sunday Morning—10:30 a.m. *Service of Worship*
Conducted by Rev. John Gratton.
Sermon—Rev. John C. Schroeder of State Street Church, Portland, Maine.
Communion—Rev. Charles E. Burton of New York.

Sunday Afternoon—2:30 p.m. *Three Simultaneous Seminars*

I. The American Board and International Co-operation.

Rev. D. Brewer Eddy, Rev. Leonard M. Outerbridge, and others.

II. The Art of Living Together in a Smaller World.

Rev. George L. Cady, Rev. Harold M. Kingsley, and others.

III. The Church and Economic Recovery.

Rev. Hubert C. Herring and others.

Address—Missions in the Organic Structure of the Church.

Rev. Charles E. Burton.

High Tea—5 p.m.—Served by women of First Church, Pittsfield.

Sunday Evening—7:30 p.m.

Mrs. Herbert W. Blodgett, Presiding.

Worship—Conducted by Rev. Oscar E. Maurer.

Address—International Peace and Disarmament.

President Mary E. Woolley of Mt. Holyoke College.

Monday Morning—9:00 a.m.

Rev. Charles E. McKinley, Presiding.

Seminar for Ministers: Mental Aspects of Parish Work.

Rev. Milton S. Czatt of Brattleboro, Vt.

Discussion Period: Place and Function in Modern Congregationalism of the Local Association.

Led by Rev. James F. English of Manchester, N. H.

Address—The Skillfulness of Our Hands.

Rev. Charles C. Merrill of New York.

Closing Address—Toward a More Friendly Racial World.

Rev. Harold M. Kingsley of Chicago.

Adjournment.

Worship Periods under leadership of Chaplain

Rev. Oscar E. Maurer of New Haven.

Massachusetts State Leadership Training Conference is merged with this meeting.

YOUNG PEOPLES' RALLY AND SUPPER

Saturday afternoon and evening

Rev. Harry T. Stock, Presiding.

3:00 to 9:00 p.m.

Worship—In charge of Young Peoples' Group—Adams Congregational Church.

Address—Christ in the Modern World—Ruth Seabury.

Discussion Groups

I. Making America Christian—Rev. Porter Bower of Connecticut.

II. Rebuilding Our Economic Order—Rev. Ray Gibbons of Maine.

III. Our International Relationships—Rev. David N. Beach of Massachusetts.

Closing Hour Address—What You Do With These Depends on What You Do With Yourself—Margaret Slattery.

The delegates to this meeting are selected and appointed by the scribes and missionary committees of the local associations through New England. Each association is entitled to *nine* delegates for the first twenty churches, and *one* additional delegate for each five churches or major fraction thereof over twenty. In addition to this, each of the New England states is allowed *twenty-five* delegates-at-large, five of whom shall be representative of young peoples' groups.

The Congregational-Christian churches of Pittsfield and vicinity will be the hosts for this conference and will provide overnight entertainment and breakfast for the official delegates. Posters announcing this conference and programs will be sent to the pastors and association scribes of New England. Additional copies and information may be obtained from the New England Regional Office, Room 606, 14 Beacon Street, Boston, Mass.

Book Chat

A Great Japanese Christian Writes His Reminiscences

America has had its "Iowa Band," its "Washington Band," and various other groups that have put their stamp upon the thought and life of the nation. Japan's "Kumamoto Band" is known by all the readers of THE MISSIONARY HERALD. They came from near Nagasaki to Kyoto, and were the first graduating class

of Doshisha which was established by Joseph Neesima, or Niishima, as the Japanese usually spell his name in English. One of the leaders of this group was Hiromichi Kozaki. He followed the great Neesima as President of Doshisha in Kyoto and later became an outstanding Christian leader in Tokyo.

He has written his reminiscences. The book is entitled *Hiromichi Kozaki* and it is published by the Kyo Bun Kwan, Tokyo. (It can be ordered through the Pilgrim Press, $2.00.) Dr. Kozaki's reminiscences are of unusual interest to the Congregationalists of America and all other constituents of the American Board; for they cover significant relations of this Congregational board of missions with the Kumiai Churches in Japan; and these are all the more valuable because they are viewed from the standpoint of a Japanese rather than from that of an American missionary or Board secretary. We can say this, though the book does not claim to give in perspective a picture of the Christian Movement in Japan.

Dr. Kozaki is not backward in giving his impressions of missionaries and of missionary work, some favorable and some otherwise, and his remarks on various individuals are interesting if not always expressive of a thorough knowledge of his subject; for example, his references to Dr. J. D. Davis, co-founder of Doshisha, will command attention but they quite inadequately express even the author's high regard for his old teacher. He dwells upon the difference between a "Christian" school and a "Mission" school in such a way as to make us think of the Laymen's Inquiry Commission. Though he leaves out of his English edition some important paragraphs in his Japanese edition on subjects like "The Crisis of the Kumiai Kyokwai" and "A Question of the Foreign Mission from the Standpoint of Japanese Christians," he says enough to give us his point of view upon some rather divisive questions of the past, namely, the proposition to amalgamate the Presbyterian and Reformed Church with the Kumiai Church—a plan that he favored, though other leaders opposed; and on certain policies regarding Doshisha, in which he differed from the majority of his associates.

One of the most interesting parts of the book to the average thinker of the day is Dr. Kozaki's discriminating interpretation of the theology of his time. He has a very interesting chapter also on his pastoral experience, covering (1) Changes in Popular Attitude Towards the Pulpit; (2) The Unsettled Condition of Thought of the Times and Collapse of Faith of Many; (3) Difficulties of Evangelistic and Pastoral Work; (4) Men Whom I Have Known; (5) My Favorite Authors; (6) Literary Activity; (7) Retrospect; (8) Hopes.

The book should be read by American Christians if for no other reason than "to see ourselves as others see us." The chief value of the book, however, lies in its being *Dr. Kozaki's* recollections.

Alden Clark on the Laymen's Supplement

The first two of the seven volumes of the series supplementary to *Re-Thinking Missions* have now appeared. These are issued under the general title *India-Burma,* and the first one of 250 pages contains material prepared by the sub-committees of the Laymen's Commission itself, while the second, of 750 pages, is made up of selections from the great amount of material gathered by the Fact Finders. Each follows the same general order of seven subjects corresponding with the seven sub-heads under which the investigations were conducted: Village Life, Industrial Development, The Church, Lower Education, Higher Education, Medical Work, and Women's Interests. Almost all missionary activity finds a place under one of these heads.

Evidently it was decided to give these sketches to the public for the reason that, since they gave opportunity for more perspective and more illustrative and narrative material than *Re-Thinking Missions* could contain, it was thought that they might do away with some misapprehensions created by the condensed presentation in that book. This first volume of India-Burma with its illustrative material from the progressive work of missions is designed in part to make clear that the Appraisers did not propose the degree of innovation that *Re-Thinking Missions* itself might suggest. It has the great weakness of being a supplement. In it one is again and again referred to the Laymen's Report itself for a full treatment of some subject which evidently is regarded as important.

At the close of each of the chapters is a collection of collateral data, for the most part taken from the Fact Finders' report, which is well selected to illustrate the subject under discussion.

Of particular interest in this initial volume are the last five pages of Dr. Hocking's introduction, for in these he gives an answer to criticisms of the theological basis of the Report. He does this with such cogency that one is tempted to regret that this statement is likely to meet the eye of so few of the readers of the Report. We have nowhere else seen so clear and forceful a statement by Dr. Hocking of his conception of the certainty and finality of Christian faith, nor have we seen elsewhere any statement which makes so clear his realization of the necessary limitation and inadequacy for

individual faith of such a theological statement as was contained in the Laymen's Report. We greatly wish that these final pages of this introduction might in some way be given a far wider reading than they are likely to receive. Here are a few brief quotations: "The mission then is based on a religious certainty and imperative—not first of all on a humane disposition toward distant lands. . . . Ability and training there must be, but they do not of themselves constitute an inner imperative and flame. What the work wants is applicants not candidates. And such candidates have to be born out of the certainties of the church. . . . The position of the Report toward Theology is not the liberalism of the past, it is the catholicity of the future. . . . It appeals to the Catholic to broaden and strengthen his catholicity until it can reunite the scattered fragments of the Church of Christ."

When one takes up the second volume of Fact Finders' material on *India-Burma* he sees at once that he is in the region not of "substantial sketches" supplementing the Report but of original investigations. Here have been gathered by the various experts of the Fact Finding Commission a wealth of material on each of the subjects covered. The book will not be of particular interest to the general reader with its many tables of statistics and comparative charts and maps of all sorts, as well as liberal selections from previous studies along the same lines, but it will be of very great value to all missionaries and all serious students of missions. It takes up in some detail developments in the different missions and seeks to give us a sympathetic but objective presentation of the facts brought out by the many and various studies. Here are to be found some statements which may be regarded as harsh and unfair, but in the main the study is so objectively made that its conclusions come with authority. The reader who is particularly interested in the American Board's work in India will find a substantial degree of commendation of the progressive work that is being done. He will also find facts brought out which are less favorable and which form a challenge to careful thought and study.

Two valuable surveys form the introduction: the first by Galen M. Fisher, general director of the entire study, who gives brief comparisons of the Fact Finders' returns on India, Burma, China, and Japan; the second, an able and illuminating introductory survey by Dr. C. Luther Frye, director of the Fact Finding Commission in India, under the title "India and the Christian enterprise." Dr. Orville A. Petty, who was a member of the Fact Finding group in India and later on went out with the Committee of Appraisal as an advisor, has been the editor of these two volumes. The work involved must have been enormous. By its successful completion Dr. Petty has put the entire missionary movement under great obligation.

A. H. C.

For Young People

In *Jothy, a Story of the South Indian Jungle* (Longmans, Green, and Company) Charlotte Chandler Wyckoff has given us a tale delightfully simple and picturesque. The story is one of a little pariah girl, told from the child's point of view. Miss Wyckoff is, apparently, well qualified to offer such a story for, as she says, she rode on similar bullock carts when she was a child. The author was born in India, a daughter of missionaries; she has spent most of her life in the country, and at present is the principal of Sherman Memorial High School at Chitnoor. We find, therefore, that she can speak from the wisdom both of a wide-eyed child and a mature adult with an appeal to youngsters and grownups alike.

Blackie, a little jungle child of eight, tumbles into the story by scrambling up from the mud floor of the family hut one starlit night and, sleepy and unwashed,

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trotting off behind her big brother to watch a grand wedding ceremony in the village. Blackie objects to being outside the enclosure when she sees a playmate of hers inside. Yet, one must admit, the scene seems none the less exciting viewed through a crack in the palm leaf wall. At the suggestion of the village school teacher, a Christian, Blackie changes her name. The Festival of Lights, a ceremony by which the villagers entreat the gods for rain, inspires the child to choose the name "Jothy," the poetry name for light. Her new name seems to bring the jungle child new adventures. She goes to school, she learns to take the bullocks to pasture, she goes to market in the great big town many miles away from the village. Most astounding, because she is the cleverest girl in the village, the pariah girl is sent away to boarding school, in a city so far distant that one must travel on the train to reach it. School offers even more surprising adventures. Jothy meets something new, a piece of soap. She learns to sit at a desk, not to squat on her heels. She discovers that caste does not exist within the school. But lonesome Jothy finds herself drawn into serious trouble with her friends and with her teachers. She wins out finally, because of her fierce loyalty to the family honor—a pariah family honor.

The most worthy contribution of the book to an understanding of missionary work in Southern India lies in clearly drawn pictures of the superstitious jungle folk and glimpses of the life of the school girls, who have come from all classes, working and laughing together. Christianity among the poorer peoples is deftly drawn rather than described in detail. Christmas festivities, for example, are joyously and quaintly combined with a village celebration. Miss Wyckoff has cleverly avoided special pleading for mission work with a resulting spirit in the story which is the more impressive.

Perhaps the greatest appeal of the story lies in its simplicity and utter lack of sentimentality. Jothy's family may be crude and ignorant, yet as we see them through her eyes they are natural, generous, and lovable individuals. The school teacher is a man experimenting with a new god; we admire him not for his pious devotion to a new cause but for his clearheadedness. The few missionaries that the jungle child meets are not white men but interesting pink-faced people who actually stoop to change their own automobile tires. And Jothy, herself, for all her strange ways, sits in the warm dust playing with her flower dolls as would any other little child.

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This, That, and the Other

Kobe College Dedication Postponed to April

So much of the work on the new campus is still unfinished that the college would not be ready for formal dedication in October. And April would be, florally, the most beautiful season of the year for visitors. One of them will be President Emeritus Susan Searle. The new chapel is named for her. "Its arched window with the seven glowing candles," writes PRESIDENT DEFOREST, "and its balcony decoration, a wood carving of a grapevine taken from the old Kobe Kumiai Church where Miss Searle often worshipped, are already in place.

"Aside from Searle Chapel, the only buildings to which we attach a foreign name for daily oral use are the residences of the American teachers. The names of donors or people to be honored by memorial gifts will be on tablets hung in appropriate spots, but the common names for our buildings will be the Japanese names that connote the use of the buildings. This policy has been decided on for practical reasons mainly, but at the same time it prevents misunderstanding that might arise from an impression that this school is a foreign institution. We want the Japanese to feel that the school is a gift to them and that the foreign element in it is an international element that includes Japan.

"We did not open school on April 10. We delayed one week for the Academy and two weeks for the College, because the work was not so far along as we had hoped. We moved the entire institution in a period of nine days. We have suffered the discomforts of the pioneer in not having the drains and roads, or the electric lights ready when we came out. The enrolment has gone forth beyond any total enrolment the institution has ever had before, and is now just over seven hundred.

"As to the new plant, its beauty and effectiveness are beyond what we imagined. The buildings are homelike, substantial, dignified, and well placed. Visitors are unanimous in praise of the aesthetic results in form and coloring that have been obtained by Dr. Vories and his staff."

Increase of Students at American College, Madura

In spite of the depression the college had an increase of 30 students this last school year over the previous year, although in almost all other colleges the numbers have decreased. It is pushing forward and in certain lines, especially in the social and economic sciences, will be giving the lead to South Indian education, declares PRESIDENT BRYAN S. STOFFER.

Wallowing in Manual Work

That was what REV. JAMES MCKINLEY was doing during the vacation of the Silliman Bible School, Dumaguete, P. I. He helped some of the students build a small house, the lower story of which was to be their Shop for Practical Theology, where they would make patterns for more comfortable church benches, more adequate communion tables, etc. He also supervised the building of a small chapel out of native materials which the people had for the most part donated. His students headed this up and worked faithfully. In the home of the kindly, interested first councilor of the *barrio* they had their meals.

Berkshire Richards Hall

the dining hall of Amanzimtoti Institute, Adams, South Africa, is the result of gifts from friends of the school in America and Hawaii. The Berkshire Branch of the Woman's Board supplied the money for the girls' section and Mr. Theodore Richards of Honolulu most of the money for the boys' section.

The Mary Lyon Cottage which is to house the foreign lady teachers, was to have been completed by July, 1933.

One Quiet Man's Work

In the village of Yen Ch'ang in the Tehsien field in North China the Christians have been recognized as an independent church, as they are too far away from any other center to attend worship elsewhere regularly. "They ask no financial help from anyone, but when Bible-women go there to hold a class the whole church attends: women and girls study in the daytime; the men church members attend morning prayers before going to the fields, and then come in the evening for Bible study. They have services every Sunday in the home of a young church member, and they go to villages where they have relatives to preach Christianity.

In order that people interested may have a chance for further study they have formulated a plan of their own. Most of them are quite poor, so they are using the few dollars they are able to contribute to buy cotton. This they are spinning and weaving into white cloth from which they will make mourning garments, which in that section are rented out. With the money they get from renting the garments they expect in time to have enough to buy a *mu* of land, the grain from which is to be used to provide porridge for those who want to come and spend some time studying."

How did this village become Christian? "Twenty years ago a quiet little man of something over fifty became a Christian in Manchuria. He returned to his home and for years was subject to all kinds of persecution in his own home. He just went on being a Christian as best he could, and when there were no grown people to listen to him he taught the children. He won over

his entire family, others in the village became Christians, among them young men who were sent away to Christian schools." Thus writes Miss Lucia E. Lyons of Tehsien.

What a Fellowship We Have!

Coming home from church recently in Oberlin, the eight-year-old grandson of Mrs. Lydia Lord Davis stopped under the Memorial Arch to read the names of those missionaries who were martyred in the Boxer outbreak. "As he read in that childish, but already expressive voice, the words at the bottom, 'Missionaries of the American Board of Foreign Missions,' writes Mrs. Davis, "somehow all the dignity, the high thinking, the devotion of that body came over me, and I felt anew that till death us do part we American Board workers and members are bound together." How true this is in spite of all our differences in types and temperaments, theologies, mission policies and methods! There is no fellowship in all the world quite like this of missionaries. Some day perhaps some one will like to rationalize this for us. Certainly God is in it all.

Self-Supporting Churches in Mindanao

"According to plans of the Executive Committee (of the North Coast Churches), it was expected that on June first six congregations would become self-supporting. Actually, seven are now becoming self-supporting on that date. These, together with Cagayan, which has been self-supporting since 1925, will make eight congregations providing for their own workers," writes Rev. Frank J. Woodward, of Dansalan, P. I. "No church this year will receive a Biblewoman without giving at least her board and in some cases something in addition to the salary."

Revised Turkish New Testament

pocket size, has been completed and is on sale at the Bible House, Istanbul, Turkey, and at the American Press, Beirut, Syria. The work on this new translation was begun in 1928, and has been carried on with but few interruptions ever since.

Dr. Laubach's Press

Its workers are all Mohammedans writes Miss Minnie K. Schultz, Dr. Laubach's assistant, whose expenses are paid by personal friends and friends of Dr. Laubach's in Upper Montclair, New Jersey. "The senior member of the staff is a Hadji, which is to say one who has made a pilgrimage to Mecca. He frequently preaches in the Mohammedan mosque the ideals which he learns in his associations with Dr. Laubach."

Cuadra No Longer With the Board

Rev. Matias Cuadra, the Moro convert, who, as a speaker, became well known to a large number of people throughout America, is no longer connected with the American Board work among his people in Mindanao. We understand that he has become pastor of an independent Filipino church in Manila.

Personalia

President Bryan S. Stoffer of the American College, Madura, India, has been elected to the Standing Committee of the Academic Council. This gives his college representation on one of the inner controlling bodies of the University of Madras.

Miss Louise Torrence of Mt. Silinda Institute, now on furlough, taught classes in missions at Camp Mimanagish (Singing Waters) up on the Boulder River in Montana July 11–20. A Montana girl herself, she is that state's representative at Mt. Silinda.

Dr. and Mrs. Leonard Fisk Wilbur, newly appointed missionaries of the Board, are sailing early in September to join the North China Mission. Both were born in Los Angeles and were educated at Stanford University, being graduated the same year, 1928. Dr. Wilbur secured his M.D. degree from Stanford Medical School in 1931, then served as interne in the Hospital of the University of Pennsylvania. Miss Jean Benedict Spaulding from 1929 to her appointment in 1933 served as research assistant to Dr. Paul John Hanzlik, Professor of Pharmacology at Stanford University, meanwhile securing her Master's degree. Dr. Wilbur is the youngest son of former Secretary of the Navy, Curtis Dwight Wilbur. He and Miss Spaulding were married July 15.

Miss Eleanor Wilson, Principal of the Women's Evangelistic School, Kobe, Japan, arrived in this country the middle of August to take up her duties as Acting Associate Secretary in the Foreign Department of the Board.

Mrs. Dean R. Wickes of Lintsing is a member of the Committee on Religious Services of a Christian Fellowship that was organized last winter for prayer and recreation and mutual council. She is chairman of the Evangelistic Committee which is drawing up a new program that will make the best use of the staff of evangelists, and will give them a fresh insight into the possibilities of their work. In addition to "odd jobs" she has charge of the accounts of the educational work.

Mrs. L. O. Lee, who sailed August 5 on *S.S. Laconia* from Boston, bound for Constantinople, and Rev. and Mrs. Ernest W. Riggs, who will leave for Saloniki, Greece, in September, were given a farewell reception, very informally, July 15 at the home of Rev. and Mrs. Alden H. Clark in Wellesley. After the secretaries of the Board with their families had gathered at the house, all adjourned to a high and wooded spot overlooking the Charles River for a picnic.

Rev. and Mrs. William Hazen of Sholapur, India, "have drunk the water of many villages," according to an Indian saying. They were out on tour most of the time for a few months, making a survey of about a third of the whole District. Visiting thirty villages, some of them more than once, they spent a week each in five centers. In

nearly every village they gave an evening lantern lecture dealing with health, agriculture and other general subjects and passing on to the Life of Christ. About 250 listened to these each night and to the singing. A thousand were treated for "divers diseases." With the Hazens travel two trained nurses, man and wife, with their baby, cheerfully enduring the hardships of camping life, to minister to the people.

In *Sunny Days*, the school quarterly of the American Junior College for Girls in Athens, the June number of which has just reached us, is a long account of the celebration of the fiftieth anniversary of Miss Emily McCallum's arrival in the Near East. A banquet was given for her with flowers and decorations and student waitresses all in white and gold. At the end a great cake with fifty little candles was brought in. Dr. Minnie Mills linked the present with the past in telling of Miss McCallum's arrival in Constantinople, and in reading an old alumna's account of Miss McCallum's beginning her work in the Smyrna school. Dr. X. Moschou, former minister of the Greek Evangelical Church in Smyrna, spoke of her coöperation in church work for forty-six years. Miss Zoe Demetracopoulu, president of the Alumnae Association, presented a Friendship Book, a collection of letters, pictures and congratulations from over 80 friends and alumnae, and, the gift of over 100 such, a gold watch was presented by Miss Annie Pinneo. The greatest surprise was when Dr. Jesse Marden, on behalf of the College Committee, named the partially completed third building "McCallum Hall" and dedicated it to her abiding influence and memory.

Rev. Vasil Furnadjieff of Sofia, Bulgaria, who has taken up the work for Sunday schools and young people Rev. William Cooper is leaving, is also a member of the editing committee of the weekly *Zornitsa*, the organ of the Bulgarian Evangelical Alliance, and has opened there a column on Religious Education. He has been giving a course on the same subject to the students of the Evangelical Seminary at Samokov.

Rev. Stephen Van Rensselaer Trowbridge

Three Hartford graduates with a special concern for work among Moslems were sent out in 1906–1908 by the American Board to its Central Turkey Mission: Miner Rogers, who fell at Adana in 1909; Fred Field Goodsell, now executive vice-president of the Board; and Stephen Trowbridge, who was assigned to the touring evangelistic work in Aintab.

Here Mr. Trowbridge began the visitation of purely Moslem villages, seeking to multiply contacts with the non-Christian population, while he committed the oversight of the existing churches to an assistant superintendent, Rev. H. C. Bulbulian.

Aintab was his old home. His father, Rev. Tillman C. Trowbridge, LL.D., had been president of the Central Turkey College. His mother was a daughter of Dr. and Mrs. Elias Riggs of Constantinople, and thus he was related to the missionary families of that name. He studied first at Robert College, Constantinople, then at Kenilworth School, Chicago, of which his brother, William R. Trowbridge, was then principal, and was graduated from Princeton University in 1902 and from Hartford Theological Seminary in 1905. He acted as pastor's assistant to Dr. Cadman of Central Congregational Church, Brooklyn, and in 1906 married Miss Blanche Horton of that city.

Returning to America in 1911, he became again Dr. Cadman's colleague, in charge of St. Paul's Chapel. This offshoot of Central Church trebled in attendance and became an independent church before 1914, when Mr. Trowbridge accepted appointment under the World's Sunday School Association.

Living at Cairo, Mr. Trowbridge naturally became involved in emergency activities made necessary by the war. He held a commission as major under the American Red Cross in Palestine and Syria, and was cited by General Allenby for distinguished service. He received the cross of the Order of St. John from the Patriarch of the Greek Church. Immediately after the war, he and his wife were connected with the work of the Near East Relief at Aleppo.

Resuming his duties at Cairo, his home became a meeting place for Egyptian friends and for foreign travelers. In addition to matters of Sunday-school organization and oversight, a great quantity of literature was distributed from his office. He and Mrs. Trowbridge made an exploratory trip into the Sudan. In all this work Sheikh Dewairy was his trusted helper.

Finally, in 1930, continued ill health led to his retirement, and he was compelled to place himself under medical care in this country. After a prolonged illness, he passed away in his sleep at Clifton Springs Sanitarium, July 11, 1933.

A simple service was conducted July 14 in the chapel of Central Church, Brooklyn, by Dr. Cadman, with the tenderness of a father for a son. His words of appreciative love and of sympathetic prayer brought comfort to all. Burial was in the Horton plot at Greenwood cemetery. His wife and two sisters survive Mr. Trowbridge: Miss Elizabeth M. Trowbridge, long a missionary at Aintab, now living at Holyoke, Mass., and Mrs. Isabel Trowbridge Merrill of Aleppo, Syria. His brothers, William and Edward, had passed on before him.

Many friends will miss Mr. Trowbridge. To know him was to be drawn to him. He had a gift of imagination and of expression, and wrote some ex-

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quisite verse. A professor recalls him as "brilliant and attractive" and "of very wide literary interests." He took the side of those in need. He cared especially for young people. His warm devotion to children appeared in the Sunday schools which he organized for the *gamins* of the Cairo streets. They used to greet him, when he passed, by shouting the Golden Text of the previous Sunday. He coöperated closely and sympathetically with the people of the country where he was, whether in Turkey or in Egypt, his ability to use both Turkish and Arabic making this possible. The illness which hung over him for fifteen years made his later life a continual struggle, from which there has come now happy release.

JOHN C. MERRILL

Miss Fidelia Phelps

"Upon my desk," writes Mrs. Amy Bridgman Cowles to us, "lies a post card written by Miss Phelps on June 16th, seventeen days before she passed away. This was my last written word from her, and as I have read and reread it, it has seemed to me a picture of her life. Almost with her latest breath and with a trembling hand, she was trying to help others. She had written to make inquiries about a Zulu boy in college here in the States. His friends had written to her of his extremity financially. Later, she told me she had managed to spare a little gift of money for him, but added, almost in a whisper, 'It was very difficult for me to do it!' But Sister Phelps was always doing difficult things for others. That was the spirit of her whole life."

Fidelia Phelps was born August 16, 1855 in Strongsville, Ohio, though her later home was in South Deerfield, Massachusetts. She attended the Westfield Normal School and, at the age of twenty-two, in response to an appeal in the *Congregationalist*, went to Cape Colony, South Africa, to teach in Huguenot Seminary for nearly three years. On her return she entered Mount Holyoke Seminary (later to become a college) leaving the latter before graduation to teach a year at Northfield Seminary.

In 1884 she was appointed a missionary and was sent out by the Woman's Board of Missions to help Mrs. Mary Edwards in Inanda Seminary. She was treasurer and steward of the school, as well as teacher, and supervisor of industrial training. In this, Miss Phelps' genius for detail was a tremendous asset. She set a high standard of excellence, and those who were trained in kitchen and laundry under her direction were competent to earn good wages later or to establish comfortable homes. She succeeded Mrs. Edwards as principal of the Seminary and when her own time came to retire from active service in 1925 she stayed on at Inanda to care for Mrs. Edwards. "None of us who watched all that tender care, could ever forget," writes Mrs. Cowles. "Nothing that could be done to make Mother Edwards happy was ever left undone."

Mrs. Edwards died in 1927. The beautiful plan of erecting as her monument a cairn of stones sent by Inanda graduates and all others who had loved her was Miss Phelps' suggestion.

Her own memorial on the field is Phelps Hall at Inanda. She came to America three years ago and made her home in Claremont, California. There she died July 3d but a few weeks short of completing her seventy-eighth year. At the simple chapel service were present many of her former associates in South Africa, and out in Natal in hundreds of little homes scattered over the hills, "her girls" were softly reminiscing about their "mother" "Nkosazana Miss Phelps."

The Chronicle

APPOINTMENT

June 27. Mr. Lyman D. Westfall of Geneseo, New York, for a term of two years as the Amherst representative in the Doshisha, Japan.

FURLOUGHS AUTHORIZED

June 27. Rev. and Mrs. C. Stanley Vaughan of the Madura Mission, to be taken in India in 1934.

July 11. Rev. and Mrs. Ernest C. Partridge of the Near East Mission, immediately for family reasons, with a view to retirement.

July 11. Mrs. William C. Bell of the West Central Africa Mission, beginning immediately for health reasons.

SAILED FOR THE FIELD

July 1. From New York, Mrs. R. Finney Markham and family, returning to the Near East Mission.

July 5. From Montreal, Miss E. Marie Crosby and Miss Mary Thomas, returning to the West Central Africa Mission.

July 16. From Boston, Rev. Winfield Q. Swart and family, returning to the Marathi Mission.

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July 21. From New York, Miss Grace M. Boynton, returning to the North China Mission.

July 21. From London, Miss Olive L. Nelson, joining the Madura Mission.

ARRIVALS FROM THE FIELD

July 16. In Boston, Rev. and Mrs. William P. Clarke of Sofia, Bulgaria; Rev. Merlin W. Ennis of Sachikela, West Africa; Mr. and Mrs. John A. Reuling of Adams, Natal, South Africa.

July 24. In New York, Rev. and Mrs. William C. Cooper of Philippopolis, Bulgaria.

MARRIAGE

June 12. At Smyrna, Frances Goodsell Partridge, daughter of Rev. and Mrs. E. C. Partridge of the Near East Mission, to Mr. Thomas Locke of Smyrna.

DEATH

July 28. At Kodaikanal, India, Mrs. Henry Fairbank, 1894-1931, member of the Marathi Mission.

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